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The Orthodox Herald

Celebrating our 40th year

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CHICK PEAS

"...the oxen and the asses that till the ground will eat salted provender, which has been winnowed with shovel and fork." Is 30:24 RSV

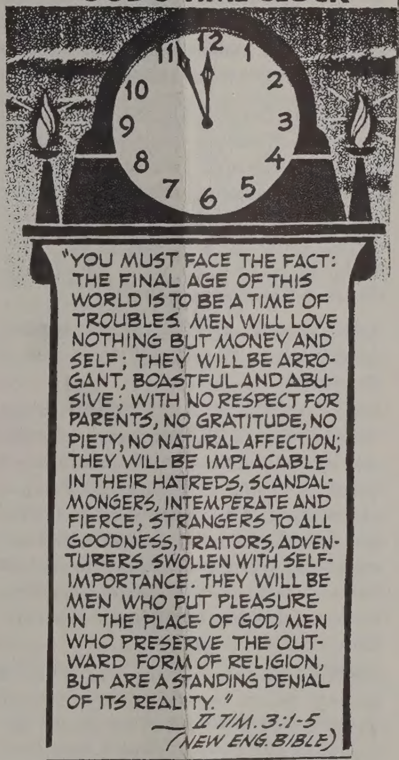
Although provender appears five times in the RSV, all entries are generic passage concerning feed for beast of burden and parallel with human food of bread and wine. The Hebrew word in the passage above is *hamitz* whose Arabic cognate is *humus* and Aramaic *himtza;* the latter refers to our chick-peas or garbanzo beans (*cider arietinum*). Only the passage in Isaiah indicates something besides a normal fodder, the common translation for provender in most versions of the Bible (silage in New RSV). In the Isaiah passage, the provender is threshed indicating that the husk was removed, not the normal process for animal feed.

The Isaiah passage can be translated as chick-peas, the only possible entry for this legume in the Bible. Chick-peas is a widely cultivated pulse (legumes yielding eatable seeds) and was eaten roasted and ground in a variety of dishes, including soups and stews. It was roasted and eaten like peanuts and sometimes used as beverage. In modern times, the dark roasted seeds are sometimes used as a coffee substitute. Since closely related legume has been grown since earliest times in Asia Minor, chick-peas is believed to have been first cultivated in that part of the world sometime prior to 5000 B.C. Archeological records indicate that peas were widely grown in Israel and it is unusual that they are not specifically mentioned in the Bible.

Chick-peas grows 30-60 cm in height, has a highly branched stem, small round leaflets with solitary white or reddish flowers on a long stalk. The flowers are self pollinating. The plants are relatively drought resistant and the chick-peas are usually harvested in mid-summer. The pods are about 2.5 cm in length and have two angular seeds about 0.5 cm in diameter which have the appearance of a ram's head. In the days when 'look alike'

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GOD'S TIME CLOCK



YOUR INFLUENCE ON OTHERS

Five thousand years passed before the kernel sprouted into a stalk of wheat, for through all those fifty centuries, the seed had remained in a jar in the tomb of Pharaoh out in the dry Sahara. Then when it was found, the conditions necessary for germination were met, and as though it were from the previous year's crop, the seed sprouted into life.

Likewise, we cannot tell when an example which we have given may result in a changed life. It may happen at once, and it may be long delayed. St. Stephen was stoned to death, but in his dying moments, he testified bravely that he saw the Lord Jesus in triumphant majesty. (Acts 7:55) Saul saw the execution and scoffed at the reported vision, for had not Jesus been condemned under the

Continued on Page 53

HOPE

The beginning of the New Year brings little change to many. They fail to acknowledge the passage of the Old Year with any change in attitude. They no longer make an effort to make New Year's resolutions knowing from experience that they will soon be forgotten failing to realize that an acknowledgment of a new beginning gives hope.

Plans are the beginning of hope. They give us a destination, a sense of direction for getting there, and the energy to get started. What holds many today is not the pressure of realities but the absence of dreams. If the dreams are good enough, no realities can stand against them.

Let's look to see what the Bible tells us about this. For all its realism (and nowhere is the dark side of life painted more honestly), the Bible is a book of hope. It describes man as incurably hope-hungry. The saddest state of a person is described in Ephesians 2:12 as "having no hope and without God in the world."

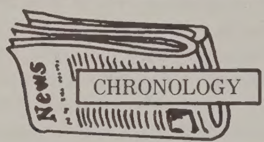
On the other hand, the highest good to be offered a person is this: "Now the God of Hope fill you with all the joy and peace in believing, that you may abound in hope through the power of the Holy Spirit." (Romans 15:13)

Moreover, our own experience teaches us that we need hope as much as we need bread. Our great days, days in which we are not depressed or stressed, are those in which hope is strong: our bad days are those in which our hope is weak or dead. See if this is true the next time you have a really bad or good day.

We cannot live effectively in the present unless we have confidence that the future can be better. It is important then for us to find valid and sustaining sources of hope. Nothing that we can do for ourselves or for others is more precious than the revival of hope in our and their lives.

Prayer is a golden river at whose brink some die of thirst while others kneel and drink.

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January 1993

FIVE MISSION TEAMS are being sent overseas by the Archdiocesan Mission Center, P.O. Box 4319, St. Augustine, FL 32085. Call (904) 824-1727. These teams will be working with Orthodox in Kenya, E. Africa, Kostroma, Russia, Zamosc, Poland, Tijuana, Mexico and Presov, Czechoslovakia. Applications must be in by Feb. 1, 1993.

SUPPORT FOR ORTHODOX CHURCHES in former communist lands was a concern of the Council of the OCA, which met in July in Florida. A resolution was passed which provides that the OCA support efforts to maintain and strengthen Orthodox unity in these parts of the world, to support their integrity, and develop ecumenical initiatives in defense of Orthodoxy in these regions. It called for the OCA to stand in solidarity against nationalist, ideological, and religious groups attempting to take advantage of the vulnerability and chaos in these areas, thus weakening the proclamation of the Gospel, and the positive, unifying witness of Orthodox Churches in the region.

THE FELLOWSHIP OF ORTHODOX YOUTH IN POLAND was organized in 1980. Among other activities it sponsors pilgrimages to well-known Orthodox places in Poland usually on the patronal feast. The biggest pilgrimages are to the Holy Mountain of Grabarka on the Belarus border, Jableczna, Suprasl and Zabludow.

HARVEST 2000 is a program of evangelism of the Carpatho-Russian Diocese in Johnstown. Statistics show that last year the average parish had 1.1 Christmations and only 3 parishes had more than 10. Fr. Dahulich suggested some programs to enlarge this number: The Lost Sheep Program, Fellowship Hours, Church Greeters, Religious Education Classes, Invite a Friend Sunday, Parish Open House, etc.

A NON-ORTHODOX GROUP sending missionaries to Russia is asking $50 a month or an annual support of $1000 to cover the expenses of a missionary.

HELPING TO ESTABLISH YMCA's in Russia is Nicholas Goncharoff of Holy Trinity Parish in St. Petersburg, Florida. He helped his home parish to get a sister parish the Cathedral of the Holy Cross in Omsk. Audio tapes donated by Fr. Peter Tutko of S.O.R.C.E. were sent to Archbishop Theodosius in Omsk.

THE PEACE CORPS is now sending Americans to Russia. 100 were sent in November.

AN ORTHODOX COMMUNITY OUTREACH CENTER was recently established in Denver, CO. Nine Denver Orthodox Churches in 3 jurisdictions are cooperating. This is believed to be the first inter-Orthodox sponsored social service facility in the U.S. For info contact Dee Jaquet, 574 Pennsylvania St., Denver, CO 80203 or call her at (303) 871-8060.

ORTHODOX-ON LINE. There is a bulletin board exclusively for Eastern Orthodox on PRODIGY, computer service. For info write: Joseph Lochte, 2136 Pine Valley Dr., Timonium, MD 21093. His Prodigy No #XMHT16A

A RUSSIAN ROCKET CAPSULE was launched from Archangel in Russia and landed near Seattle, WA in the U.S. It did not carry any cosmonauts but among its payload it had wedding rings of a Russian couple who were to be married in the Russian Orthodox Church in Seattle, and some Church icons.

IF YOU WISH TO FIND A LONG-LOST FRIEND, Military buddy, etc. contact 1-800-829-1807. They have 130 million people on their computer. Cost is $17.50 if search is successful, nothing if person is not found.

FOLLOWING THE COUP in Moscow the statue of Derzhinsky, the founder of the KGB was toppled from its pedestal located in the center of the city. A huge three-bar Russian Orthodox cross has been placed in its stead.

A NURSING HOME is being built in Worcester, MA which is historic as it is being sponsored by 12 Orthodox Churches of the Greek, Albanian, Romanian and Russian dioceses. The coalition recently reserved a part of a cemetery which also crosses ethnic lines. The nursing home has received a $6 million federal loan guarantee from HUD. It will have 112 bed capacity and will provide 120 permanent jobs.

SHEVERNADZE recently accepted Christ and was baptized in the Georgian Orthodox Church and was given the name George.

THOSE WHO LEFT MEMENTOS at the Vietnam Wall are asked to contact the National Park Services, MARS, ATTN: Duery Felton, P.O. Box 435, Glendale, MD 20679. Please enclose a note saying where you left the item, the date, what the item was and what meaning it has to you or to the person whose name is on the wall. The Service hopes to add meaning to the gift.

A STUDY OF THE UNIVERSITY OF MINSK shows that the population in Belorus claims the following: 60% are members of the Orthodox Church, 1% are Eastern Rite Catholics, 8% are Latin Rite Catholics, 30% are atheists.

IN ROMANIA THE CENSUS shows that 87% are Orthodox, 5% are Latin Rite Catholics, 1% are Eastern Rite Catholics, 3.5% are Reformed, 1% are Pentecostal, 0.5% Baptists, the rest are either atheists or agnostics or didn't name religious preference.

IN ARKANSAS there are only six Orthodox Churches. Three of them are Greek Orthodox, two are Serbian Orthdox and one is with the OCA. There was an Orthodox Church at one time in Stuttgard but it has been inactive for over 50 years. The people went there to work in the rice fields.

FRESH PALMS for Palm Sunday may be ordered from St. Basil Orthodox Church, P.O. Box 898, Silver Springs, FL 34488-0898.

THE WOMEN'S MONASTERY of the Transfiguration, RR 1, Box 184X, Elwood City, PA 16117 has completed its first building phase. An addition to the chapel is now being planned.

BAPTISM OF OUR LORD

We received a phone call from a friend who wanted to know when the Holy Day of the Baptism of Our Lord was as it had been left off her Church wall calendar. We told her to check January 6/19 and it should be there. She did and said that she found a strange word — Theophany but could not find the Baptism anywhere. We assured her that the Theophany and the word Epiphany were correct for this day because they more accurately defined what took place on this day but it was the day on which we celebrate the Baptism of Our Lord and on the day water is blessed in the Church and the day or soon after when she could expect her parish priest to come to bless her house with the Jordan water.

We suggested that she look at the icon of the Baptism to see the reason for the two strange names given to this Holy Day. We see Jesus standing in the water of the Jordan. If we look closer we see a dove over His head. Christ was baptized in the water and the Tropar for the day clearly gives the whole story: "At Your Baptism in the Jordan, O Lord, the worship of the Trinity was revealed, for the Father's voice bore witness to You His 'Beloved Son' and the Spirit in the form of a dove confirmed the unchangeableness of these words."

This Holy Day of Theophany, Epiphany, Manifestation, Illumination, Jordan, Baptism is one of the oldest Holy Days of the Church. It originated around the 4th century and highlights the Divinity of Jesus Christ; His Baptism and the Manifestation (revelation) of the most Holy Trinity. At first it was held in higher regard than Jesus' Nativity (Christmas).

We ended our phone conversation by suggesting that our friend keep the day Holy and read the Scriptures prior to the day for greater understanding. We suggested all of Chapter 3 of Matthew and Chapter 2: 11-14; 3:4-7 of Titus. The reading from Matthew gives the story of the Baptism. The reading from Titus from Chapter 2:11-14, gives in these few verses is significant because there are few passages in the New Testament which so vividly set out the moral power of the Incarnation, of Jesus coming to earth in the Body, as this does. The word renewing in verse 5 of Chapter 3, gives the theme for the reading. It is as if life were worn out but when a person discovers Christ there is an act of renewal which is not over and done within one moment of time but repeats itself every day. What a beautiful thought to hang on to and how clearly it brings to the fore the reason for the yearly blessing of water and its use in blessing us and our homes. THE RENEWAL.

NOT HURTING ANYONE

The story has been told of a soldier who was missed amid the bustle of a battle, and no one knew what had become of him, but it was known that he was not in the ranks. As soon as opportunity came, his officer went in search of him, and, to his surprise, found the man had been tending a garden during the battle. When it was demanded what he did there he excused himself by saying, "Sir, I am not doing no harm." But he was tried and convicted. What a sad but true picture this is of many who waste their time and neglect their duty in their spiritual life and who can give no better answer than, "Lord, I am doing no harm."

Neglect, plain, simple neglect, has bred more havoc in almost more ways than many other causes combined. Neglect of consideration at a proper time has lost a friend. Neglect of a simple duty at a critical time has lost a person a job or promotion. Neglect of the laws of health has lost good health or even a life. Neglect for following the laws of God has lost a soul. Neglect of attending and supporting a church has caused it to close.

It doesn't matter whether the neglect arises from indifference, carelessness, willfulness, ignorance or heedfulness, the result is the same.

The soldier wasn't harming anyone, it could even be said that he was beautifying the area but he was neglecting his responsibilities. The same can be said for many people who when questioned about breaking some rules of God say, "But I wasn't hurting anyone." This especially applies to the moral laws.

ALASKA FUND

Fr. Basil first heard about the need for literature about Orthodoxy in Alaska in 1943 from Fr. Basil Amatoff who had been a missionary in Hoonah, Alaska for many years and then taught at St. Tikhon's Seminary when Fr. Basil Stroyen was a student. Several years later **The Orthodox Herald** was started and copies have been going to Alaska to fill this need since 1952. Helping with this mission this past month are: Mary Macko Lane, Michael S. Karas, Annie Lynch, William Basara, Betty Totemoff, Anonymous, Bez Imena, Vera Vrabel, Ethel Watlock, Anna Matechak and Margaret Psyarchyk in memory of her father John.

BAPTISM

Holy Baptism is indispensable, because a non-baptized person cannot participate nor receive any of the other six sacraments of our Church.

In the early days of Christianity the sacrament was mostly performed on adults who had first received instruction in the Christian faith. But from the **Acts of the Apostles** we learn that the sacrament of baptism was also given to children and infants. We read in Acts 16:14-15 "And a certain woman named Lydia ... of the city of Thyatira ... was baptized and her household." We also read in 1 Cor. 1:16 that St. Paul baptized the household of Stephanas. He also baptized "the keeper of the prison ... and all his, straightway" as recorded in Acts 16:27-33.

The discovery of early graves of children and infants with Christian names and inscription also proves that Baptism was administered to both.

Since the third century the baptism of infants became the general practice of our Church. The Sponsor (Godfather or Godmother) confesses the faith in behalf of the infant and then assumes the responsibility with the help of the parents to teach and guide his spiritual child in the Orthodox Christian life. The Sponsor must be a member of the Orthodox Church, not by paying dues only, but by practicing his faith, and if married, he must be married in the Orthodox Church.

The basic essential elements for the administration of the sacrament are the blessed water, the action by the priest of the triple immersion and the prayers with the invocation of the words: "The servant of God (name) is baptized in the name of the Father, Amen, and of the Son, Amen, and of the Holy Spirit, Amen."

A priest or bishop can administer the sacrament. In time of emergency, a deacon or layperson, Orthodox in faith, may perform it by lifting the person three times in the air (Aerobaptism) in the name of the Holy Trinity or by sprinkling the person with water (the baptism of the bedridden) in the name of the Holy Trinity. If the person survives, the priest must be called to complete the service by administering the Sacrament of Holy Chrism and by giving the person Holy Communion.

Fr. Philip G. Gialopsos

Dabs of Thoughts

On January 6/19, the day of the Baptism of Christ, is would be well for us to look up the date on which we were baptized and mark our calendars to celebrate this day on which we "put on Christ."

Saint Basil, January 1/14, lived during the time that Roman law allowed fathers to decide whether or not their newborn babies would be allowed to live. Special walls were built outside of some towns on which rejected babies could be abandoned to die. St. Basil and his followers rescued such babies and knocked down the walls. He also succeeded in getting laws passed to shut down abortion places.

In the Orthodox concept baptism is considered a spiritual birth identical to the act of physical birth and not a formula for the "remission of the original sin" so popular in Western thought.

St. John the Faster was the first Patriarch of Constantinople to be given the use of the title "Ecumenical Patriarch." This was in the year 586. At this time Constantinople was the "ecumenical" city, that is it was the religious, political, spiritual, economic, and legislative center of the **oecumene** (literally, "the inhabited" world) that is, the Roman Empire. The term "ecumenical" was not used exclusively by the church. For example, there was also an "Ecumenical Librarian" in the same city. Since the **oecumene** was the empire, the word "ecumenical" carried the significance of "imperial." The Ecumenical Librarian was simply the chief librarian of the Imperial City. He did not, by his title, assume authority over all the librarians of the empire. In the same way, the Ecumenical Patriarch was simply the bishop of the Imperial City.

Pogonophobia is the fear of beards.

The Constitution guarantees us life and liberty, but we have to pursue happiness ourselves.

YOUR CHOICE

We often hear at this time of year that the Nativity is only a "Christianized pagan festival." However, the Christians of those early centuries were keenly aware of the difference between the two festivals celebrated on the same day — one pagan and one Christian.

The coincidence in the date, even if intended, does not make the two celebrations identical. Some newly converted Christians who thoughtlessly retained external symbols of the sun worship on Christmas Day were immediately and sternly reproved, and the abuses were suppressed. Proof of this are the many examples of warnings in the writings of the third to fifth centuries.

The error of confusing Yule (solstice) and the Nativity, as if both celebrations had a common origin, occurs even in our time and is invariably brought out in the media at this time of year.

"Christmas originated four thousand years ago," "the pagan origins of Christmas," and similar misleading phrases have only added to the confusion.

While it is true that some popular features and symbols of the Christmas celebration in many homes had their origin in pre-Christian Yuletime customs, Christmas itself — the feast, its meaning and message — is in no way connected with any pagan mythology or Yule rite.

PRESS FUND

When the dark month of January comes here in northeast Pennsylvania, the sun, when it comes out at all, rises after 7 in the morning and sets around 4 in the evening. The short, dark days, give us an extra yearning for light. It brings to mind the importance of Christ as being "The true Light, which lighteth every man that cometh into the world." John 1.9. We must keep the Orthodox Christian flame lit. Helping are: Irene Allen, Johnnie and Diane Reinwald, Frank W. Turko, Alexandra Spanovic, Michael S. Karas, Helena Pedersen, Mary Ripich, Helen Spirnak, Olga Washenko, Helen Malenich, Julia Tripp, Eva Harris, Ethel Watlock, Alex and Mildred Sturmer, Sonia Teshu, Dorothy Demianovich, Vera Vrabel, Elizabeth Jurbala, William Basara, Mary Olariu, Mary Hrabel, Kathleen Kolarsky, Albert Hopay, Betty Totemoff, Mr. and Mrs. Gene Miklaucic, Anonymous (2), John Gbur. Helen Cudlic for God's blessing on Mary Ringo who celebrated her 102nd birthday. Mr. and Mrs. Samuel Bryniak in memory of Mary Racin. Margaret Pysarchyk in memory of her mother Kathryn, Catherine Litvak in memory of her husband who died on Nov. 21, 1992, Helen in memory of Neil Woodward.

ETHNIC CHUCKLE

Dorohaya Tyotya Marea,

See, ya taka dobra, yah promisovala vam zhe yah budoo peesatee regularly eeh ya doing it!

Yak tam kolo vas? Toot shitko OK. Yah nehmam too much van pesatee, noh yah poveem takee malee problem. Yah barz gainooyou weight again. Me staree krechet nah mena ee me doctor not too happy either. Even me stretch pants neh mozhut stretch ovatee any farther. Me last appointment doh doctora ohn kazhe: "Anna you're gaining too much weight. Your cholesterol is too high. You don't listen to me. I've about given you up as a lost cause. You know that you eat too much especially perohi,ee halushke. You had better increase your activity. I suggest you take a fast walk every day."

Yah promisovala zhe yah budoo walking every day. Yah asked me next door neighbor che yah mozhu join her walking in the mall in the morning or whatever. Ohna me kazhe zhe yah better buy myself a pair of good walking shoes.

Yah neh wanting to seem stupid noh yah dumam, yah mam shosee eeh shoes are shoes no? Anyway, yah peeshla doh shoe store kupetee paru shosee. Tam clerk asked me: What kind of shoes you looking for?" Yah yemu kazhu: "Walking shoes." Noh yah dumam yah using shitkee moyee shosee nah walking, yah neh sleeping in them!

Ohn asking me: "What kind of walking shoes for hard or soft surface?"

Yah answered: "Yah neh znam."

Ohn kazhe: "Lady, you have to know." Then ohn talking yak do gitini;" Besides what brand do you want — Adidas, Nikes, Commersal or something else?" And do you plan to wear them in the winter, summer, or in the rain or inside?"

Ohn esthe mah more questions. Yah dostala taka confused, finally yah yemoo kazhu: "Look let me look at your walking shoes. I'll pick oyt a pair.

Ohn braw mene kolo rack eeh kazhee; "Call me if you want help."

Yah started to look nah prices eeh dumam zhe yah mozh kupete used caru za takee hroshee. Yah yeho thankovala nicely ee peeshla domu. Yah using. Yah dumam zhe me pappa ee mama walking doh robotee, doh cherkvee, ee neh malee special walking schoes. Yah find a pair in me closet ee yah walking around me block.

Budteh zdrove,
Hanya



EDITORS NOTES

This is the beginning of a New Year. Some of us will have a sense in which the future is now! No matter what your age you can make a resolve to move into a new realm of interests or you can ignore the New Year and keep going in the same rut.

Age really has nothing to do with these two reactions. For age really has two dimensions, chronological and attitude. We see old people in their thirties. They have lost their curiosity. They have lost their zest for life. They have given up or they are hurt by something, perhaps a tragedy and they have drawn within themselves. They became cynical, gnarled like an old tree.

Then we see people over sixty. They have lived through a time of hypocrisy and pretensions and frustration and they put all this behind them and keep going, expecting to get more out of life and the New Year given them. They like to learn new things. They feel that there is something exciting out there for them. There is always one hill higher with a better view.

It is a fact that attitude is the magic word. No one can stop the hardening of the arteries, that is part of getting older. But they can stop the hardening of the attitudes. And that is done in by consciously, visibly looking for ways to make their lives more rewarding and to help others.

It is important that we cultivate interests and habits that will enrich our attitude and deepen our spiritual roots. These roots sustain us.

St. Paul's counsel to the Romans in his famous letters pertains to this. He wrote, "Even so we also should walk in newness of life." By newness, he meant a drastic change may be necessary no matter how old we are.

Let's resolve this year to guard against hardening of our attitudes. Whether we decide to go "cold turkey" or ease into a new attitude. The following lines give us much to think about:

"We shall do so much in the years to come.

But what have we done today?"

Father and Matushka Stroyen

THE CANONICAL TRADITION
(No. 8)
3. The Characteristics of
the Church's Law

(b) **Pastoral Significance of Canon Law.** The canons ought also to be understood as pastoral guidelines. As such, they should serve as models upon which subsequent ecclesiastical legislation is based whenever possible. The canons of the Fathers, in particular, reflect the pastoral nature of their contents. The Fathers who wrote them did not think that they were writing legislative texts. In most cases, they were either responding to the questions put to them by individuals seeking their counsel, or else expressing their views in matters of grave concern to the Church. Because of their pastoral sensitivity and the high esteem in which they were held, these Fathers greatly influenced both their contemporaries and succeeding generations. As a result, the directives contained in the canons of the Fathers prior to the Sixth Ecumenical Synod were recognized by the second canon of that synod as equal in authority to the synodal canons themselves. In fact, several of the canons of St. Basil, repeated among the canons of the same Sixth Ecumenical Synod were recognized by the second canon of that synod as equal in authority to the synodal canons themselves.

The Fathers whose canons appear in our canonical collections exerted no less an influence upon the development and formation of the canons of other synods. Consequently, the pastoral nature evident in the canons of the Fathers is also easily discernible in the canons of synods. It is because of this characteristic that the canons have been referred to as "fruits of the Spirit," whose purpose is to assist mankind in its quest for salvation. Certainly such a lofty purpose can only be appreciated when the canons are understood as pastoral guidelines and not as legislative texts. Viewed simply as legislative texts, the canons differ little from laws to be upheld rigidly and absolutely. Recognized, however, as the pastoral guidelines which in fact they are, the canons serve the purpose for which they were intended with compassion and flexibility. It is this latter understanding of the canons which makes comprehensible the exercise of "economy" as practiced in the Orthodox Church today.

Lewis Patsavos, Ph.D.
Canonist

•Chick Peas

indicate similar use, the nutritious legume was certainly associated with food for animals.

God provides all kinds of food for his creatures, both man and beast. He expects all to use the gift wisely and in wise use guarantees that needed nutrient is always available. Chick-peas is one of these very nutritious foods which grow even in adverse times.

Larry R. Sherman, Ph.D.
University of Scranton

•Your influence

law as a blasphemous law-breaker?

But for years the memory of this day lay in Saul's questioning mind, and then, when conditions were right, the memory bore its fruit and Saul was startled out of his prejudice and hatred into an acceptance of the Christian belief. And in this way Saul became Paul.

St. Paul became a Christian realizing that it was not just a Jewish sect but was to be the religion for all mankind: the European, the African, the Asian, etc. All because Stephen refused to be silenced, and even up until the moment of his death spoke vigorously his honest conviction.

We can never tell what influence we may have upon others whose path we cross, even so casually. Never can we tell how a word we have spoken may lie dormant in the mind of another for months or even years and then at length bring a response.

We may well wonder how we are influencing those who we meet day by day. Are they likely to be thinking, "This person is different. Adversity does not cause bitterness. Frustrations do not bring despair. We can count on this person to take optimistic view. There is here a philosophy of life, which is different. What causes it?"

On the day when St. Stephen Dec. 27/January 9 is remembered on the calendar we should read about his life in the Acts and try especially hard to permit the Spirit of God to make a profound difference in our lives, so that we may affect the lives we touch for good. Behind every Paul there is a Stephen. **Behind every convert there is a serious Christian.**



We receive many letters from men telling us how much they enjoy the Kitchen Corner. This month we received a recipe from one. Mike Michno has given me many delicious soup recipes but this is by far my favorite. Split Pea Soup, how perfect for the cold, wet month that most of my readers are facing this time of year. This recipe makes a large amount. It freezes well, but Elizabeth Whitaker, who tried the recipe and now makes it regularly, says that even if she puts some away in the freezer, she finds that she takes it out before it freezes solidly as her family asks for more.

Split Pea Soup

1 lb. split green peas
2 potatoes, diced
2 large carrots, diced
1 Tbls. oil
1 onion (about 2½ cups) coarsely chopped
1 Tbls. finely minced garlic
4 cans chicken broth
6 cups water
½ tsp. marjoram
⅛ tsp. ginger (dried)
½ tsp. oregano (dried)
1 Tbls. soy sauce
2 stalks celery with leaves, diced
salt and pepper
½ lb. kolbasa, cut into ½ inch cubes

Lightly brown kolbasi in a heavy skillet. Drain well and transfer to a large soup kettle. Add 1 Tbls. oil to kettle and onions. Saute until onions are tender, not brown. Wash and drain split peas. Add to kettle with rest of ingredients. Bring to a slow boil. Reduce heat and simmer, covered for about 3 hours or until peas are softened. Stir occasionally.

Taste and add more salt and pepper if desired.





JANUARY 1993

1. Heb 7:18-25
2. Eph 2:11-13
3. **Col 3:4-11 Sunday**
4. Heb 8:7-13
5. 9:8-23
6. 10:1-18
7. 10:35-11:7
8. 11:8-16
9. Eph 5:1-8
10. **Col 3:12-16 Sunday**
11. Heb 11:17-23
12. 12:25-26; 13:22-25
13. James 1:1-18
14. 1:19-27
15. 2:1-13
16. Col 1:1-6
27. **1 Tim 1:15-17 Sunday**
18. James 2:14-26
19. 3:1-10
20. 3:11-4:6
21. 4:7-5:9
22. 1 Peter 1:1-2:10
23. 1 Thess 5:14-23
24. **1 Tim 4:9-15 Sunday**
25. 1 Peter 2:21-3:9
26. 3:10-22
27. 4:1-11
28. 4:12-5:5
29. 2 Peter 1:1-10
30. 2 Tim 2:11-19
31. **3:10-15 Sunday**

BIBLE STUDY

Many parishes have adult Bible study classes where the students are asked to bring their Bible to class. It soon becomes apparent that there is a great difference in Bibles. It troubles some that there can be such different renderings and how can or which one is accurate.

It is important to remember that all English versions are in fact translations and not the original texts. Scholars spend years of research on a large number of manuscripts in Hebrew, Aramaic and Greek trying to establish one authentic and accurate wording for the Scriptures. But translation into other languages involves entirely different processes and goals. There are three basic approaches to Bible translation: literal, idiomatic and free.

The **literal** approach tries to reproduce as closely as possible the word for word form of the original language. By doing so the meaning of the translation is often obscured because some words and grammatical expressions are not a natural part of the language into which the translation is being made. For example 2 Cor. 10:13 in the King James Version reads: "But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even to you."

The **idiomatic** approach tries to give the meaning of the original text in clear contemporary language in as accurate a way as possible. For example the same text in the Good News Bible reads: "Our boasting will not go beyond certain limits; it will stay within the limits of the work which God has set for us, which includes our work among you."

The **free** approach is a paraphrase. The translators have included additional information about the meaning at various points as a built-in commentary on the text. The motive is good, but the result often goes beyond what the original author intended. This may make it easier to understand but it is not the best basis for serious Bible study. In the Living New Testament 2 Cor. 10:13 reads: "But we will not boast of authority we do not have. Our goal is to measure up to God's plan for us, and this plan includes our working there with you."

The class instructor or director of the Bible Study class should set one version as a standard. As to which version to buy — it is wise to distinguish between the different versions on the market today and important to understand the various approaches to Bible translations — literal, idiomatic, and free.

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